

# **The Meaning Of Life: Race And Nature**

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## **Part One: The Organic Nature of National-Socialism**

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### **Nature and National-Socialism**

Today, many people are aware that Nature - our natural environment - is under threat from constant and unchecked development, and from continued and unchecked industrialization. One obvious consequence of such development, urbanization and increased industrialization has been the steady decline in people's "quality of life" - there has been, and is, a concentration on material concerns.

The whole process of unchecked development, change and growth has been, and is being, fed by material greed - by a desire to acquire, maintain and increase the "standard of living" through the possession of material goods and material luxuries.

In the developed nations of the "Western world", the unchecked growth which has occurred, and which is still occurring, has led to the construction of more and more roads, more and more suburbs, more and more housing developments, and more and more industrial and commercial developments. Isolated, wild places has been destroyed or despoiled, with the countryside invaded by more and more houses and more and more noisy vehicles going ever faster. Everywhere, the activities of human beings has taken precedence over Nature, with profits and material growth coming before Nature. For example, in Europe, trees and woodland are cut-down, and the countryside destroyed, just so that more and more roads can be built so that more and more people can transport themselves around faster and faster in the pursuit of either self-indulgence or more and better material comfort.

What has happened is that the natural balance with Nature, which previous societies generally maintained, has been lost. Previous societies understood and valued Nature, with Nature, with wild places, often being given preference over human beings because such places were regarded as "sacred to the gods" - as where the gods themselves dwelt and where they could be experienced and known. Today, this natural spiritual awareness has been almost lost in the crass pursuit of wealth and personal self-indulgence.

### **The Denizen Of The Future**

Many people understand that what is occurring cannot go on without some great catastrophe occurring. If such growth does continue, unchecked, we will be left with only a few unspoilt places where Nature can be felt and known, with these few places being almost over-run with people escaping from the urban and industrial wastelands. If such growth does continue, the social problems which are developing will increase. If such growth and such a pursuit of self-indulgence and materialism does continue, then our Western world - and probably the rest of the world as well - will become an inhuman place to live, with increasing and constant social turmoil, and with a loss of everything human and valuable. What is human - and valuable for us - is an awareness of our own place in the natural "scheme of things"; that is, a perspective, a depth of vision, an understanding of how we as individuals are balanced between the past and the future, and of how important Nature is for us - the creator, and mother of us all, on whom we all ultimately depend for food and our well-being, and whom we should respect, if not revere.

If change and growth continue on unchecked, with Nature despoiled, then a new type of human being will be created - the urbanized denizen who knows nothing of the wild profundity of Nature, and who therefore does not respect Nature, and who has no real perspective on life. This denizen will therefore be vainly arrogant and weakly self-indulgent, addicted to personal pleasures. All this denizen will know of Nature is the artificial, almost life-less and totally god-less "nature" encountered in "countryside parks", in the barren, chemically-polluted fields of agri-business farms, and in well-kept, well-trodden "nature trails". The waking hours of this denizen will be filled with music of one sort or another, and entertainment, and possibly some work in some enclosed building or house, and he/she will feel at home in cities, in motor vehicles, in buildings and houses, and uncomfortable in what is left of the "real world". This denizen will have plenty of "spare-time" to indulge themselves in an unreal way through organized and controlled "games" and "sports" and "thrill-seeking pastimes". This denizen would not know what to do if he/she found themselves alone for any length of time, in a quiet place, with no "entertainment systems", and they would do almost anything to avoid prolonged and uncomfortable exposure to the "natural elements". They would exercise and exert themselves - but just a little, and probably in some indoor "gym" or "sports club".

The concerns of this urbanized denizen would be either personal ones, or abstract ones manufactured for such denizens by the international commercial and political concerns which would control, in an almost tyrannical way, all if not most of the nations of the world. Without knowing it, this denizen would be controlled - and looked after - by such concerns from the cradle to the grave. Gradually, the world itself would become a gigantic multi-national "theme park"

for the enjoyment of such denizens, whom the international commercial and political concerns would want to keep well-entertained, well-fed and reasonably docile, since such denizens would be the workers who would keep the whole unnatural System going.

### **Nature, The Environmental Movement and Race**

Many people understand such things as these, as many have some awareness of the problems and the nightmares which await in the future if nothing is done. Indeed, a whole new "environmental" movement has arisen, rooted in such concerns. Many of what has come to be called "ecological" solutions to such environmental problems have been proposed over the past few decades, most of them well-meaning.

This environmental movement, however, has failed for the most part to really understand Nature because it has ignored one of the most important aspects of Nature. Accordingly, lacking an understanding and appreciation of this aspect, the solutions proposed will not fundamentally work: they will be "against Nature" itself, and will create more problems than they will ultimately solve. The first problem we must understand, and solve, is our own - the nature of our own species, of our own relation to Nature. Having understood this, and solved it, we can seek to work in harmony, in balance, with Nature, and hopefully create a balanced, natural world where Nature is restored to her rightful place, with other species respected and protected and allowed to evolve in their own way.

What has been ignored hitherto is the human racial perspective: the fact that we, as a species, have evolved because of Nature, can evolve still further because of Nature, and must depend upon Nature - must act in accord with the processes or laws of Nature - if we are to survive and evolve further. The concern of most environmentalists and conservationists has been and is, to preserve or conserve as many of the varieties of living things as possible, but they have neglected to consider that we, as a species, are of many varieties, of many races, and that these many races, and their many cultures, deserve to be preserved and allowed to continue to evolve in their own unique way.

Nature - and thus evolution - works to bring about diversity and difference. Our own distinct and unique races, and the diverse cultures and societies such races have produced, are the product of evolution. These things have evolved over long periods of time, and they are what make us, as individuals, unique and special. We are part of our own race, and the culture our race has produced. If we act to preserve and extend our own unique race, and culture, then we are acting in accord with Nature - we are respecting Nature. If, however, we act to undermine or destroy our own unique race and culture, we are acting against Nature - we are being disrespectful to Nature. When we seek to undermine or destroy racial difference and diversity - when we seek to mix-up races and racial cultures - we are ignoring Nature and being arrogant, vainly believing that we know better than Nature. When we do such unnatural things, we are being just as bad, just as thoughtless, as someone who out of ignorance, greed or selfishness, seeks to, or does, destroy some species which Nature has laboured to create. When we do such unnatural things as undermining racial difference - through, for example, condoning race-mixing or accepting such an unnatural creation as the "multi-racial society" - we are no better than some ignorant, greedy developer who destroys some natural habitat, and wipes out a species or two, in order to build some unnecessary road.

The mistake made by the environmental movement has been to assume or believe that we, as a species, are somehow not subject to the laws of Nature - that what applies for all other species does not, or should not, apply to us. This is just sheer willful ignorance, and is inexcusable. Rather than accepting the destruction of our own unique diversity and difference, we should celebrate this diversity and difference of culture and race. We should nurture it, and hope to advance it further. To do this we should seek to create the right social, political and environmental conditions to preserve and extend each unique race and each unique culture. Our own unique races, and our own unique cultures, are under threat and need saving just as much as those animals, those plants and those other species which are threatened by global change, global greed and global ignorance.

We must come to a complete and rational understanding of our own place in the natural "scheme of things", and seek to create a balanced, harmonious way of life where all the many creations of Nature are respected, and where they can continue to evolve. Our planet - so far as we know - is special because it contains life, and this life is special, and should be valued, because of its great diversity, abundance and difference.

The complete and rational understanding we need is contained in the natural philosophy of National-Socialism. National-Socialism explains the importance of the wonderful natural creations - race and individual character - as it explains how a balanced, or harmonious, society can be built to preserve and extend still further these natural creations. National-Socialism further explains how this new type of society can lead individuals to an understanding of Nature herself.

National-Socialism, simply explained, is an example of the laws of Nature in action, and a National-Socialist society is simply an organic society where Nature is respected and revered, and where the natural balance, the natural harmony and beauty of Nature, is displayed in a human and social way(1). In contrast to the organic, Nature-revering, society or Reich of National-Socialism, all other types of society, presently existing, or existing as a political idea, are lifeless, abstract, and disrespectful of Nature (2).

### **The Organic Society of National-Socialism**

The fundamental difference between the folk-society created by National-Socialist ideals and all other modern societies - be such societies the product of Marxism, capitalism, multi-racial socialism, liberalism or parliamentary "democracy" -

is that a National-Socialist society, or Reich, is an organic society, and as such reflects, or represents, the laws of Nature. Such an organic society is natural, healthy and evolutionary. All other modern societies are either: (1) based upon, or derive from artificial abstractions, or ideas, and as such they are all non-organic societies, or (2) the abstract ideas created to create such an unnatural society have infected a healthy organic society, and have reduced that healthy organic society to sickness as they will ultimately cause its death. That is, all other modern societies either are, or will inevitably produce, what is lifeless, soul-less and de-evolutionary.

One of the two fundamental aims of National-Socialism is to create an entirely new type of modern society through a National-Socialist revolution - that is, by implementing the ideals of National-Socialism in a practical way. This new type of society - this Reich - is a society which makes possible and which aids the development of the individuals within it. It is a means to further the evolution of those individuals and their communities. Indeed, the very reason for the existence of such a society is to do this - to continue our upward development as individuals and so create a new, higher, type of human being. To create this new type is the second fundamental aim of National-Socialism.

### **The Folk Organism**

To be living, or organic, a society has to reflect, to represent the natural living organism which is a folk-community bound by ties of blood and a common culture or heritage. This is so because only such a racial, or ethnic, community is living as a natural healthy organism. Only such a unique racial organism is distinct, and the product of evolution. All other types of "community" - such as the multi-racial ones of modern States - are unnatural, artificial constructions which are or which become non-organic. Furthermore, the abstract ideas underlying such societies can infect a healthy organic society and destroy it. Such unnatural societies - or an infected, diseased, once healthy society - do not reflect the natural biological, organic, imperatives found in Nature, as they are not distinct in the racial sense.

A living society has a biological imperative - that is, it has a Destiny and an ethos. It is subject to the laws of Nature - to the pattern of birth-life-death-renewal which is found in Nature. Because it is living it seeks to grow, to prosper, to live-on by re-producing itself. Because it is living, and has evolved, it is distinct; it has its own nature, character, or ethos. The truth is that race and folk are Nature made manifest. Race is Nature working to produce diversity and difference - it is evolution in action.

The fundamental truth of our own nature, as human beings, is that we are not isolated beings. We are part of our own unique race just as we possess within ourselves the organic ethos and the organic Destiny of our race - of our folk-organism. We are part of a supra-personal organism which has lived for thousands of years before us and which can live for thousands of years after us - provided we aid its unique organic Destiny. This Destiny is to prosper, to grow, evolve, to develop.

We undermine this organic Destiny - and contribute to the death of this supra-personal organism - when we do not mate among our own kind, our own folk, and when we do not aid the development, or contribute to the prosperity, of this supra-personal organism.

This supra-personal organism which is our folk, and thus our race, is the meaning of our lives. Our purpose is to aid and assist its growth, its evolutionary change, its prosperity. We live-on after death in this organism - in our descendants, in our deeds, in the soil, in the Nature and in the "fatherland" where this organism dwells. There is no meaning to "life-after-death" other than this. There is no meaning to life other than this - everything else is, in reality, either an illusion or a waste of the opportunities that human life offers. Someone who understands these things, and acts upon this understanding, is someone who is enlightened.

The reality of our nature is that our awareness of ourselves, as separate individuals, is both good and bad. It is bad because it can lead us into selfishness - into the pursuit of selfish goals, pleasures and happiness to the detriment of the larger family which is our natural clan, tribe or folk. It is good because it means that we possess the ability to consciously change ourselves by an act of will. This means we can actively aid evolution.

Fundamentally our evolution toward consciousness has presented us with a choice. We can either choose to remain ignorant, unenlightened and selfish, and so ignore our own folk and its future; or we can choose to aid our folk, and thus aid our own individual development. We can either choose to live selfishly, and squander our chance to live on after death; or we can choose to be idealistic and enlightened, and live on after death in our folk. We either accept our organic Destiny, or we have no Destiny. We either accept our responsibilities, our duties, as evolving human beings, or we do not.

### **Civilization**

A higher type of living results when individuals of the same folk or tribe cooperate together for their own benefit. That is, when they place the welfare of their folk before their own self-interest. All that is good and noble about human life derives from such idealism

In the past, honourable individuals who have chosen to cooperate together, for the good of their tribe or folk, have sometimes produced civilization - that is, they have created an even higher way of living than that produced by a tribal society. For civilizations have resulted when noble and creative individuals have cooperated together for the benefit of their folk and when they have displayed a collective, or organized, will - when they have, as a community, been ordered and disciplined. This collective will is basically Destiny. The natural organic imperative of their folk developed,

through order, to become the Destiny of their civilization, just as the ethos of their folk became the ethos of their civilization. In an important sense, civilization is the highest type of society so far created on this planet of ours. It was, and is, an evolutionary leap - Nature changing and evolving and aiding the creation of higher forms(3). But hitherto, the creation and the maintenance of civilization has been instinctive.

What National-Socialism does is to make the imperative of civilization conscious. That is, National-Socialism gives us the means to understand civilization, and the higher living which results, as well as gives us the ability to continue with and expand - to evolve further - this higher living, and so produce a new race of higher beings. In the simple sense, National-Socialism is the organized, the living, will of the race or folk, consciously understood and willingly accepted.

The new even higher form of living, the higher civilization, which it is now possible to produce by using our collective will is the healthy, expanding and organic society of National-Socialism - with its own consciously understood imperative, or Destiny. Since an organic society, or Reich, can only be created by the practical implementation of National-Socialist principles and ideals, it is necessary to consider what these principles and ideals are (4).

### **The Principles and Ideals of National-Socialism**

The fundamental ideals of National-Socialism are honour, loyalty and duty. An individual striving to live by these ideals is a better person than someone who does not strive to live by them. That is, these ideals produce, or can produce, personal excellence. They represent what is human and civilized, and they produce individuals of real character, or personality. Fundamentally, these ideals enshrine the noble idealism of National-Socialism itself - the pursuit of supra-personal goals and the setting of high and noble standards for individuals(5).

The most fundamental principle of National-Socialism is that individuals can change themselves, and the world, for the better through an act of will. That is, individuals possess the ability to change themselves, and others - all it requires is an act, or acts, of will, and idealism, the pursuit of a noble goal(6). This is being idealistic and self-disciplined, and it is the way for individuals, their communities, and their civilization, to be healthy, and to prosper and evolve. In practical terms, this principle means individuals placing the interests of their folk before their own self-interest and before their own pleasure and happiness. If a person does not strive to act and change themselves by using their will, then they are being weak and decadent. According to this principle, there can be no excuses for bad conduct, for decadence, for weak character - the individual can, and should, change, once they are aware of such things as the noble ideals of National-Socialism, for such change is what it means to be human.

Thus, a National-Socialist revolution fundamentally means a change in people's outlook and behaviour - it means individuals striving to change themselves through an act of will by them applying the ideals of honour, loyalty and duty in their own personal lives. From this personal, inner, change, a new society can be built - with the structures and Institutions of such a society reflecting or representing these noble ideals and the principles of National-Socialism. Without this personal change, there can be no National-Socialist revolution and thus no National-Socialist society.

The second principle of National-Socialism is that of respecting and revering Nature herself. Race - and thus folk-communities united by ties of blood - reflect the reality of Nature, and accordingly an ethnic, or organic, society is the best, most natural and most healthy type of society for individuals to live in. Such a society represents the organized will of a particular folk - it expresses the unique biological imperative, the unique Destiny, of that folk. Such a society strives for a harmonious balance with Nature, balancing Blood and Soil - Folk and Fatherland - with Conquest and Exploration.(7)

The third principle of National-Socialism is that such an organic society should be the beginning of a quest to continue the work of Nature by striving to advance, to continue, our own evolution, thus creating a new race of higher human beings and a new Golden Age.

The fourth principle of National-Socialism is that this quest to continue our own evolution depends on us understanding, expressing and representing in our own lives and in our society, what is supremely idealistic or numinous - that is, what is beautiful, excellent, inspiring and divine. For only by understanding, expressing and representing or trying to represent what is supremely idealistic or numinous can we as individuals and a folk be inspired to change, to explore, to conquer, to fulfil the purpose of our lives(8).

### **Destiny**

We who are Aryans need to re-discover our unique biological imperative - our unique ethos and Destiny. It is this which should inspire us and guide our lives, not the quest for an unnatural and decadent "personal happiness" and certainly not the striving for material comfort and personal wealth. To survive and prosper, a folk or race must possess a Destiny - it must value itself, and be proud of itself. It must be united and strong. If a race or folk does not value itself, is not proud of its achievements and has no sense of or feeling for its racial identity and its Destiny, then that race is ill, and dying.

It is one of the principle aims of National-Socialism to provide us with a sense of racial identity - and to re-unite us with our unique civilizing Destiny - thus enabling us as a race to survive, prosper and create the organic society which is necessary if our evolution is to continue.

The enemy of the noble, evolutionary, idealism of National-Socialism is the selfishness inherent in weak individual

character. The enemy of the evolutionary, organic and numinous society which it is the aim of National-Socialism to create is the diseased society of the present with its lack of personal honour, its abandonment of excellence and its unnatural, diseased and abstract ideas such as racial equality, pacifism, decadent self-indulgence, personal happiness, and disdain for self-discipline.

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## **Part Two**

### **Folk and Fatherland**

#### **Our Relation to Nature**

In our modern world, with its technology, materialism and its consumer-society, the individual has for the most part lost or forgotten the link, bond or nexus, which exists between them, Nature and the cosmos beyond.

This bond exists because the individual is a living organism, with an organic past, and because this organism for its health and its very life, depends on Nature. It is a modern fallacy that we, as individuals, as human beings, are somehow different from or superior to Nature. We belong to, are part of Nature - to the creative, vital and biological processes of Nature - just as much as trees or a wild animal belong to Nature. Our very life is an expression of this bond between us and Nature herself.

There have, however, been several recent attempts to try and understand, and to re-establish, this living nexus between us, as living human beings, and between Nature. These recent "environmental" and "ecological" attempts mostly focus on the individual, in isolation, and on the "life-style" of the individual, aiming to show that there is or could be a personal "life-style" for the individual which is more "in harmony with Nature" and thus which aids Nature, or helps to protect Nature from exploitation by human beings. Some of these recent attempts go further, and suggest various types of human society which could be constructed to do these and similar things.

However, all these recent attempts are based upon a fundamental mis-understanding of the bond between ourselves and Nature. These recent attempts all ignore how we came to be as we are - how and why we have evolved. What has not been understood is the fact that we ourselves are still subject to the law or processes of Nature - we have arisen because we have evolved from Nature, and because of the biological imperative, the organic Destiny, of our ancestors.

To understand the bond which exists between us and Nature we must understand our own biological imperative - our Destiny as living organisms. This Destiny not only explains the bond between us and Nature, it also enables us to understand what the meaning of our life is - what is the purpose of our existence, here on this planet we call Earth. All living things on this planet, all organisms, are subject to the laws of Nature, to the biological imperative implicit in life itself. Thus, all organisms are born; they all have the potential to grow; they all, if healthy, seek to reproduce themselves, or have descendants; and they all, as individual organisms, must die. All organisms also have the potential to change - to adapt to the conditions they encounter or find themselves in, although for most organisms this adaptation, this evolution, to be noticeable or significant, occurs over many generations.

The biological Destiny which a living organism has depends on its type - on its species, and is thus determined by evolution. A particular biological species is different from other species because of evolution - it has adapted itself over a period of time to do certain things, and has acquired certain characteristics, a certain nature. This nature is inherent in a particular organism because that organism is what it is - a distinct biological type - and because of the ancestors of that organism.

Thus, a bee has evolved to have wings and fly, while a spider is confined to where it can go on its legs - both belong to the type we call "insects", but they are separate species, distinguished by what they can do or cannot do. A spider has the "nature", the character, of a spider, while a bee has the "nature" of a bee. Spiders have evolved to build webs of various kinds in order to catch their food, while bees have evolved to fly in search of their food.

In the same way, we as individuals are who we are - we have the nature we have - because of our ancestors, because of our folk or race. Our own human species has evolved, over vast periods of time, into separate races or folk, each of which has their own unique nature, and each of which because of that nature has its own unique organic Destiny - its own biological imperative.

Contrary to what most people have been led to believe, these different races of ours are of fundamental importance because they express how Nature is manifest to us - they express how we are connected to Nature. What is of vital importance about folk, or race, is this bond - this expression of our own nature, as individuals, this expression of our identity and this expression of our organic Destiny. Race is an expression of the organic Destiny of our own human species. Race expresses, or represents, how we came to be who we are. In the simple sense, race or folk is an expression of the law or processes of Nature - of how Nature works, and is made manifest to us. Race is evolution in action - Nature labouring to produce more diversity and more difference. What is only of secondary importance about race is the actual physical or mental differences between races.

What must be understood is that our folk is our connection to Nature and thus to the cosmos itself. Just as we are Nature made manifest in an individual organism, so our folk is an organism which manifests Nature. In the simple sense, our folk is a living thing, a supra-personal organism which we are part of. The organism of our folk has lived for thousands of years before us, and it can live for thousands of years after us if those who are part of it aid it by seeking to preserve and extend it and keep it vital and healthy. The biological imperative - the organic Destiny - of a folk is to live, to extend itself, and to evolve further.

What we have lost in modern times is an appreciation, an understanding, of the supra-personal organism which is our folk. The folk gives the individual their organic Destiny, just as the folk itself is the meaning of the life of the individual. What most people today assume is "the meaning of life" - personal happiness, pleasure, material comfort and so on - is an illusion; such artificial things are barren, devoid of organic Destiny. Destiny, for an individual, is the organic Destiny inherent in them because of their folk.

The real purpose and meaning of life is to strive to aid or advance or to keep healthy one's living folk - that is, to aid the organic Destiny of one's folk. An individual has been born to do this, and if this is not done, then that individual life has no ultimate meaning or purpose. Their life has been a waste, and the Destiny which is inherent in them by virtue of being alive and born into their folk, is unfulfilled. In the past, most individuals fulfilled some of this Destiny by marrying among their own folk and producing children - descendants to carry on the folk itself. These descendants contained the potential of the folk - a means to aid or to fulfil the Destiny of the folk. Destiny, for the individual, is vital; it is numinous; it is inspiring and life-giving. Destiny produces health. In contrast, the material and selfish illusions which today pass for "meaning" and for "living" are lifeless and devoid of substance. In the same way, modern societies which are based upon these material and selfish illusions are lifeless and devoid of substance.

It is a sad fact that an individual who is a racial mixture, a cross-breed, has lost their Destiny because they have lost that which connects them to Nature - their unique identity, and their unique purpose. They have no soul, no special identity - or at best, they have a confusion of identity, and a confusion of purpose. Those responsible for creating such a mixture have acted against Nature herself - against the racial diversity and racial difference which Nature seeks to produce through evolution and her laws. Such race-mixers, instead of breeding among their own kind, and so seeking to aid their own Destiny and thus the Destiny of Nature, have undermined the Destiny of their own folk. Like those who arrogantly exploit and despoil Nature for commercial profit, those who encourage race-mixing and thus who produce racially-mixed offspring have damaged Nature.

Racially-mixed offspring are for the most part "rootless", and all they can do to try and repair some of the damage their parents have done to Nature, is to strive to aid in a practical way the Destiny of one of the races from which they are descended. That is, they can strive to encourage the racial identity, the racial survival and expansion - and thus the Destiny - of one of the races from which they are descended. If they do anything than this, then their lives are a waste, as they themselves cannot live on in any meaningful way after their own individual death.

#### **Life After Death and The Illusion of Self**

Our belief in our own self-contained uniqueness is an illusion. The belief that we have a wide-ranging "freedom" to choose or determine our own destiny is also an illusion. The reality is that we are part of, and dependant upon our folk, and Nature, and the only freedom we have, as part of this larger organism which is our folk, is a freedom to evolve or not to evolve - that is, to aid or not to aid the Destiny of our folk. If we aid this Destiny, we ourselves fulfil the purpose of our lives and so can evolve to what is beyond.

Our individuality, our consciousness, is an evolutionary adaptation. This adaptation has enabled us to evolve further by cooperating together in pursuit of noble aims. It has enabled the creation of a higher, more evolved way of living - the communal living of societies, and later on, of civilization. That is, our individuality, our personality, was and is fundamentally a means to aid our folk - this was, and can be, done through a triumph of individual will, through individuals consciously placing the welfare of their folk, their community, before their own self-interest and their own individual survival. Societies and civilization are created, and flourish, only so long as this is done. That is, only so long as idealism, as nobility, flourishes. In the past, a society or civilization was a society or civilization of a particular folk - an expression of a particular folk in a particular time and place cooperating together and so producing a higher, more evolved, way of living for themselves. As such, such societies and civilizations reflected the Destiny, or part of the Destiny, of a particular folk.

The truth of our individual lives is that we possess a folk-awareness: an awareness beyond the short span of our own individual lives. The reality of the present is that this folk-awareness, this wider perspective, is increasingly being lost in the artificial, lifeless societies of our times. In the past, this awareness was mostly instinctive - a product of our heritage, of our awareness of our communal, or folk, identity. It is this awareness which gives meaning to our lives, and it is this awareness which shatters, or which can shatter, the illusion of our independent self.

This folk-awareness is an awareness of how we are connected to Nature through our folk. It is an understanding, instinctive or conscious, of our folk heritage and Destiny - it is an awareness that our folk has existed for thousands of years before us, and can exist for thousands of years after us. It is an awareness that we are our folk made manifest in a particular time and place.

Yet this folk-awareness is only part of what exists - it only expresses part of what we, as human beings are. There is an awareness beyond this - the awareness of Nature herself, and of the cosmos beyond Nature. Each folk is Nature herself

made manifest - Nature incarnated in human form, in the individuals of a particular folk. Similarly, Nature is the cosmos made manifest - an incarnation, on this planet we call Earth, of the biological, or organic, imperative of the cosmos. Life itself is the cosmos striving to evolve - the manifestation, in a particular time and space, of the cosmic order which is life. When there is a conscious awareness of this relationship between the cosmos, Nature, folk and individuals, then there is an understanding of life itself.

This supra-personal understanding, this perspective which takes us beyond the individual, not only gives meaning and significance to our own lives, it expresses what the meaning of our lives actually is, and what is beyond our own individual lives when we as individuals die.

What is beyond us, is a whole cosmos of connections and Destinies - a living, or organic, matrix full of living organisms, ranging from the cosmos itself down to planetary-sized organisms such as Nature here on Earth, with its own intricate matrix of living, evolving individual races composed of living, changing individual members.

In a sense, our aim as conscious beings, is to discover, to come to know, to understand this cosmic organic matrix, and to aid its living, its organic manifestations and its evolution as best we can. This knowing and this aiding of the organic Destinies of the various organisms, and particularly of our own folk, is for us, as individuals, a further evolution - it is we ourselves contributing to evolution. It is us as individuals going beyond what we are, in a particular time and space, and so fulfilling the purpose of our existence, as living beings possessed of will and possessed of consciousness. Because of this, it is us becoming or seeking to become divine - seeking to participate in the great drama of cosmic evolution. It is us aiding Nature and the cosmos itself.

If we so aid these organic Destinies, we ourselves become these Destinies, and become incarnate in the future, in a developed form. That is, if we aid the Destiny of our folk, we become our folk, its very future and its possible future manifestations. We also become Nature, in evolution, and thus the cosmos itself - the very life of the cosmos. That is, we live-on after our own individual death in these things. This living-on, however, is not given, not certain, not fated - it has to be achieved, by the individual in this life, through a triumph of individual will and through an aiding of Destiny. If it is not achieved, then the promise of life in the individuals not achieving it has remained unfulfilled.

Beyond our individual death, there is no "heaven", no "hell", no "nirvana", no "paradise", no "Valhalla" where we live-on as individuals with the feelings, the awareness of ourselves as individual beings. There is also no "re-birth" as another individual. These are all illusions built upon the illusion of an independent self. All there is or can be is a supra-personal awareness - a transcending, or development, to become a new type of being. This new type of being is part of or lives in the supra-personal organism which is our folk, which is Nature and which is the cosmos itself - all manifestations or incarnations of the very essence of life itself, and all parts of the same thing, the same type of living being. There is no division of this essence, as there is no space dividing world from world, and no slow passing of causal time. In the simple sense, if we transcend, through our achievements and our aiding of Destiny, to what is beyond our individual existence, we become like immortal gods. The cosmos itself, and all life within it, is our home, and we can travel the cosmos and dwell anywhere within it. This is so, because we become the very essence of these things, which exists beyond our normal time and beyond our normal causal space.

There is an understanding, and insight, here which is profound, awesome and important for our future. Unfortunately, it is an understanding which many people in these times will not or cannot understand or appreciate, since it is contrary to the illusive beliefs, the illusive dogmas, and the materialism, which dominate and determine the societies of our time. As such, it is the insight, the understanding of the next thousand years, and one which will aid, or create, a more highly evolved human being.

#### **Folk and Fatherland: Creating an Organic Folk-Society**

The Destiny of a particular folk can be made manifest in a fatherland. A fatherland is an ethnic or folk society which dwells in a particular place or homeland. To aid Nature, and to further evolution, folk societies must be created on a world-wide basis to preserve and aid each unique folk or race which Nature has evolved. To do otherwise is to undermine and destroy what Nature has striven to create - it is to arrogantly damage Nature herself. Only a folk society - an ethnic society, State or nation - is a living, or organic, society, and only such a healthy living society can aid Nature and further the evolution of our own species. All other types of society, however well-meaning, are contrary to Nature and anti-evolutionary as they all will damage Nature, probably irretrievably so.

For a particular folk to survive, prosper and evolve - and thus for Nature herself to be aided - it must have a home, a place to dwell, as it must establish a harmonious balance with Nature. Most importantly of all, it must have or establish its own identity - and possess a sense or an understanding of its unique Destiny, a sense of perspective and a sense of pride. The folk must value its own traditions, heritage and culture, as they must seek to keep their folk itself alive. This means them keeping blood pure by marrying among their own racial kind. The individuals of that folk must be nourished by good food, as they must be or become physically healthy. The land itself must be cared for, for the folk depend on its well-being. Thus there is, or there must be developed, an awareness of Blood and Soil, of Folk and Fatherland.

There is also, or there must be developed, an awareness of the Destiny of that unique folk. In the past, the Destiny of a particular folk has been expressed by means of a myth or legend, mostly involving gods or deities. Such myths and legends are no longer necessary, since we now possess the ability to consciously know and understand the Destiny of our folk, based as this unique Destiny is on the unique ethos, the unique character, of a particular folk.



A living society has a supra-personal purpose - a striving to make its Destiny real. The individuals of such a society thus possess a supra-personal purpose. Basically, a folk society is the organized will of the folk. It is an ordered society full of self-disciplined individuals who willingly cooperate together for their own greater good because they know or feel that such an ordered, self-disciplined society makes them better more healthy individuals, and gives them an opportunity to fulfil the real purpose of their lives. Thus can they, and their folk, evolve, and a new higher race of human beings come into existence. The values of an organic society are the values of idealism and nobility - the quest or striving for personal and supra-personal excellence by the setting of high personal standards.

In contrast, modern non-organic societies aim to satisfy the selfish material desires of the individuals within that society. There is no supra-personal purpose which individuals can aspire to and which inspires them, and indeed no united purpose which such societies strive for - except for vague and illusive and abstract ideas like "happiness" and "security". Thus, such societies are dis-organized, de-evolutionary and do not work particularly well.

We have now reached the stage of our evolution when we possess the understanding - and have developed the self-centred arrogance, the illusion of self - to either aid Nature, or to severely damage Nature. An ethnic, organic or folk society - based upon Folk and Fatherland - is a step toward aiding Nature and our own evolution, both as a species and as individuals. Any and every type of multi-racial society is a ruthless destruction of Nature.

To create an organic society requires us to act with understanding, to be self-disciplined, to achieve our own unique triumph of the will. We either recognize, and strive to restore, our connection with Nature evident in race, or we selfishly and arrogantly ignore this connection, and damage Nature, and the future of our own species, here on this planet we call Earth.

The suppressed and feared truth of our times is that the National-Socialism of Adolf Hitler was a modern and conscious expression of the wisdom of Folk and Fatherland. He himself was an incarnation of the Destiny of the Aryan folk and his mission was to reveal this wisdom and restore the connection between our species and Nature, thus enabling us to aid Nature and continue with our evolution. The noble folk society he started to create in Germany was to be a practical means to achieve a new Golden Age, here on this planet of ours.

That his work was unfinished, and ruthlessly destroyed by his enemies, and that National-Socialism and Adolf Hitler have been the subject of the most hateful, the most intense lying and dishonourable propaganda campaign the world has ever seen, expresses an awful lot about the forces and influences which now hold sway over this planet which is our home.

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### **Part Three**

#### **Beyond The Egotism Of The Past: A Revolutionary National-Socialist Manifesto**

##### **A Revolutionary Manifesto**

This is a revolutionary manifesto because it clearly outlines what individuals must accept if a truly noble and evolutionary society is to be created. This evolutionary society is basically a noble society where the fundamental ideals of National-Socialism - honour, loyalty, duty - are accepted by individuals, accepted as the guiding principles of public life and are the foundations of all public Institutions and government itself.

What must be accepted is that certain things are detrimental to, or hinder, our own evolution and thus the creation of a higher, more noble way of life. The majority of these detrimental things arise from our own egotism and our own desire for material possessions, material comfort and wealth. If we are to evolve and become higher, more cultured, more civilized beings - and if we are to create a more advanced way of life, a more advanced society and a more advanced civilization - we must reject and go beyond such things, however difficult it is and however radical and revolutionary. What is important is to accept what is necessary, change our own lives through a personal triumph of the will, and strive to create a better, more noble society for our people.

To create such a society all that is necessary is idealism and a triumph of will. This is revolutionary, and will require a practical revolution, in people's attitudes, and in society. Such a society can never be created by compromise: by pandering to what is egotistical, material, "respectable" and bourgeois. For National-Socialism, the State, the economy, and society itself, are only a means - a means to create a more advanced, more highly evolved individual, and a more advanced, more highly evolved folk or race. What practical and immediate difficulties exist, are only there to be overcome through a practical, human and revolutionary implementation of idealism.

This Manifesto outlines only the bare essentials - the essence - of what is necessary. It is intended as a guide to revolutionary action, and a stimulus to the development of National-Socialist philosophy.

As Adolf Hitler wrote in Mein Kampf:

"The State is only the vessel and the race is what it contains. The vessel can have a meaning only if it preserves and safeguards the contents. Otherwise it is worthless.



Hence the supreme purpose of the ethnic State is to guard and preserve those racial elements which, through their work in the cultural field, create the beauty and the dignity which are characteristic of a higher mankind. As Aryans, we can consider the State only as the living organism of a people, an organism which does not merely maintain the existence of a people, but functions in such a way so as to lead its people to a position of supreme liberty by the progressive development of the intellectual and cultural faculties ...

Out of a dead mechanism which claims to be an end in itself [our present State] a living organism shall arise which has to serve one purpose exclusively: and that purpose is one which belongs to a higher order of existence...

The racial Weltanschauung is in profound accord with Nature's will - because it restores the free play of those forces which will lead the race through stages of sustained reciprocal development towards a higher type, until finally the best portion of mankind will possess the Earth and will be free to work in every domain all over the world, and even reach places that lie far beyond this Earth. "

"The instinct for the preservation of one's own folk is the primary cause that leads to the formation of human communities. Hence the State is a racial organism, and not an economic organization. The difference between the two is so great as to be incomprehensible to our contemporary politicians. That is why they like to believe that the State may be constituted as an economic structure, whereas the truth is that it has always resulted from the exercise of those qualities which are part of the will to preserve the folk and the race. Furthermore, these qualities always exist and operate through the heroic virtues and have nothing to do with commercial egoism; for the conservation of the folk always presupposes that the individual is ready to sacrifice himself. Such is the meaning of the poet's lines:

Und setzet ihr nicht das Leben ein,  
Nie wird euch das Leben gewonnen sein.

[And if you do not risk your life,  
You will never win life for yourself]

The sacrifice of the individual existence is necessary in order to ensure the conservation of the race. Hence it is that the most essential condition for the establishment and maintenance of a State is a certain feeling of solidarity, grounded in an identity of character and race, and in a resolute readiness to defend these at all costs."

#### **The Future Evolutionary Society**

National-Socialism belongs to the future because National-Socialism represents our noble desire to continue our evolution, as individuals and as a species, and because it is a practical means to create a truly advanced and evolutionary society. National-Socialism is fundamentally idealistic and indeed spiritual - a manifestation of what lies beyond egotism and materialism. As such, National-Socialism can create a new world, a new Golden Age, where the noble idealism and the spirituality it represents is made real, thus enabling us as human beings to fulfil our divine, or evolutionary, potential.

#### **Beyond Private Property**

In contrast to the noble and practical idealism of National-Socialism, modern life and modern societies waste our human potential. Such societies mostly manifest or encourage what is essentially a sub-human and primitive way of living - the pursuit of materialism and the triumph of the selfish, egotistical individual. Nowhere is this modern selfishness, this triumph of destructive egotism, more evident than in private property and in the desire to obtain and keep private property and private wealth. An advanced, evolutionary society is one where selfish greed, destructive egotism and the sub-human materialism of the present and the past have all been banished and abolished because left behind. To leave such things behind requires the willing abolition of private property, and this itself requires individuals to achieve their own triumph of the will by accepting and upholding what is noble and idealistic rather than what is egotistical or of benefit to them, as individuals in isolation. In brief, it means individuals nobly striving to place the welfare, and the future, of their folk or society before their own self-interest. Furthermore, it means that new society itself striving for supra-personal and inspiring, or numinous, goals.

We have to, and must, go beyond - we must abolish - the petty and destructive materialism of the past, the capitalism of the past, and the petty and destructive egotistical desires we ourselves feel. We must free ourselves from what is primitive and what is mundane. We must concentrate on and develop our higher, our civilized nature, and reject - through a triumph of will - our primitive egotistical nature. If we do these things, we are being human; if we do not do these things - if we scorn self-discipline and idealism - then we are being sub-human and living in a sub-human way.

We must create a government, a State, an economy, and a society which can and which does provide us with the basic essentials we need to live and be healthy - good housing, good health care, a good environment and good food. This can and will free us from the basic mundane tasks of living thus enabling us to pursue supra-personal, higher, more worthwhile and numinous goals which can and which will create a higher type of individual, a higher way of living and a higher civilization. Such things should be provided because that is the sole, the genuine, purpose of a State, its government and its economy: to care for its folk, and to create conditions which enable the evolution of that folk.

## **Beyond the Family**

We have to accept the uncomfortable and revolutionary fact that the family, and "the family way of life" is detrimental to the creation of a higher way of living. This is fundamentally because personal love, and a happy "home life", is or should be of only secondary importance to the pursuit of noble and numinous goals - that is, the duty an individual has, to their folk and the evolution of that folk, is more important than the personal feelings and the personal desires of that individual.

A new type of individual has to emerge - one whose life does not revolve around the family and the family home. The life of this new and higher individual will instead revolve around their comrades and their duty: the pursuit of evolutionary and numinous goals which aid the folk itself. This new type of individual will gladly accept the challenges offered by pursuing such goals, as they will revel in overcoming or striving to overcome such challenges. It is this supra-personal striving which will aid and increase the vitality of the individual. Their satisfaction and their pleasure will be in such challenges and in overcoming them, with their personal life - such as it is - only of lesser importance. It is this acceptance of challenges and this acceptance of duty which marks the more evolved individual from the selfish sub-human. It is this acceptance which makes an individual noble and which expresses their very humanity.

The aim of most modern societies is to provide more material comforts and consumer goods for the individual, and to promote or try to aid, the family unit. In such societies, the aim of the individual is seen as being the attainment of a personal or family "happiness", and this has been said to involve finding the right "partner", acquiring private property (a "home"), acquiring wealth and security, and acquiring material possessions. Nowhere is there anything supra-personal, numinous and inspiring - nothing to lift us out from the squalid and sub-human pursuit of materialism and the squalid and sub-human pursuit of our own selfish desires. All that is offered are the old and worn-out clichés of conventional religions, with their meaningless and anti-evolutionary promises of a "life after death".

The new type of individual which must emerge will dwell wherever their duty lies - in such places as they are required, and often on a communal basis. From an early age, such individuals should live a mostly communal existence, in Schools, Lyceums or military establishments where excellence of individual character is an ideal, and where the noble values of National-Socialism govern the life of the individual. Many of these individuals - by the nature of the numinous goals, such as the exploration and colonization of Outer Space which such an advanced society will pursue - will be involved with exploration, colonization and the military services. As such, they will find their homes in such places as forward outposts, in garrison barracks, in military establishments, in research institutions, in colonies. The prototype for this new individual is the Spartan warrior of ancient Greece.

Such individuals (male and female) will have little or no private or personal property - they will possess what is necessary for them to do their duty, and what is necessary to clothe themselves. The government and the institutions of their society will provide these for them, as part of their conditions of service.

## **The Freedom of National-Socialism**

Revolutionary ideals such as the above - for example, the abolition of private property and the abolition of the family - will free the individual from their sub-human and egotistical nature, and enable them for the first time in human history on a large scale, to act and live in a truly civilized and free way. The society which National-Socialism desires to create is a society where individuals willingly cooperate together and where they willingly accept and pursue supra-personal ideals. Such a society is organic, or living: it is an ethnic State, an expression of human evolution in action. As such, it represents the organized will of the folk - a united folk pursuing idealism and numinous goals.

This organic society can only thrive so long as it does represent the organized will of the folk. This means that to be created, to survive and flourish, it must be based upon and must remain based upon the willing consent of its members. Such a society only exists because the individuals within it want it to exist in the way it does - when and if there is force or coercion to maintain such a society or such a way of living, it has ceased to represent the will of its folk, and has ceased to be evolutionary. Its very life then ebbs away.

In the practical sense, this means that a National-Socialist State has within its boundaries only those who desire to live within such a State according to the idealism of National-Socialism. Those who do not so desire to so live, can and must freely leave, for their very presence endangers the very life, the vitality, of such an organic State. Furthermore, the organic nature of a National-Socialist society means that there should not be any coercion of the folk themselves by those in authority, as there should not be any dishonesty or any secrecy by those in authority. The folk must be told the truth, all of the time, as those in positions of authority must strive at all times to be dutiful, honest, truthful, and thus honourable.

While such idealism may seem impractical, it must be understood that anything other than these things is not National-Socialist and does not represent the practical implementation of the noble idealism of National-Socialism. Furthermore, National-Socialism itself demands that we strive to make this noble idealism real through overcoming practical difficulties - if we do not do this, we are not being National-Socialist, we are not striving to achieve a triumph of the will. Instead, we are pandering to our own faults, our own weaknesses.

Because of such idealism, such a future National-Socialist society would probably be small, in comparison with modern materialistic States, at least to start with.

## **National-Socialism: Not Communism**

It must be further understood that the revolutionary ideals of National-Socialism represent what is necessary to create an evolutionary society. They are National-Socialist, not Communist; that is, such ideals reflect the nature of racial socialism and not the nature of the egalitarian socialism of Communism. Fundamentally, National-Socialism accepts the reality of Nature, and our own human existence, manifest in race and in excellence of individual character, whereas Communism seeks to undermine and destroy both racial diversity and difference, and excellence of individual character.

Communism means coercion of the people - a dictatorship. National-Socialism means the freedom of a folk-democracy - the freedom of an organic society. Communism means the pursuit of an anti-evolutionary and materialistic utopian society; National-Socialism means the pursuit of non-materialistic and numinous goals. Communism means an end to individual excellence, and the desire to destroy individual personality and individual responsibility; National-Socialism means the pursuit of personal excellence through a striving for honour and idealism, and the acceptance of individual responsibility.

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### Footnotes:

1. See (i) 'The Harmony of National-Socialism' in The Numinosity of National-Socialism; (ii) 'Vision of a Future Golden Age' in Vision of a Future Golden Age: National-Socialism and the Importance of Honour; (iv) 'Technology and National-Socialism' in Future Reich: National-Socialism, Order and the Triumph of Individual Will; (iv) 'The Structure of a Future Reich' in Future Reich.

Also of interest are The Religion of National-Socialism and The Divine Revelation of Adolf Hitler.

2. The organic nature of a National-Socialist society is described below. See also: (1) 'The Thousand Year Reich' in The Enlightenment of National-Socialism; and (2) 'Modern Crime - A National-Socialist Perspective' in Hitler Rising - Hitlerian Essays in Defiance of Tyranny.

3. See What is Our Life For? A National-Socialist Answer. Also see The Nobility of National-Socialism.

4. The basic nature of a National-Socialist Reich is outlined in: (i) 'The Thousand Year Reich' in The Enlightenment of National-Socialism; (ii) 'The Galactic Empire and the Triumph of National-Socialism' in The Numinosity of National-Socialism ; (iii) 'National-Socialism and the Fight Against Decadence' in National-Socialism, Morality and Justice.

5. See Vision of a Future Golden Age - National-Socialism and the Importance of Honour; also see Chapter V of Future Reich, and Honour, Loyalty and Duty - An Introduction to National-Socialism.

6. See Chapter V of Future Reich.

7. See 'The Harmony of National-Socialism' in The Numinosity of National-Socialism. Also 'Technology and National-Socialism' in Future Reich.

8. What is numinous, and thus inspiring, for us at present is the ideal of creating a Galactic Empire through the exploration and conquest of Outer Space.

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### **Further Reading**

1) The importance of idealism in creating noble societies, and civilization itself, is outlined in chapter 11 of volume I of Mein Kampf. See also The Nobility of National-Socialism and National-Socialism: Principles and Ideals.

2) The National-Socialist ideals of honour, loyalty, duty are outlined in Honour, Loyalty and Duty: An Introduction to National-Socialism. See also Vision of a Future Age - National-Socialism and the Importance of Honour.

3) The numinosity of National-Socialism - and the pursuit of numinous goals such as the creation of a Galactic Empire - are outlined in The Numinosity of National-Socialism.

4) The organic, folk, nature of a National-Socialist society is outlined in The Organic Nature of National-Socialism. See also 'The Thousand Year Reich' in The Enlightenment of National-Socialism, and Folk and Fatherland: The Meaning of Life.

5) The importance of race as representing the evolution of Nature is outlined in 'The Philosophical Foundations of National-Socialism' in The Numinosity of National-Socialism.

6) The importance of personality in National-Socialism is outlined in chapter 4 of volume II of Mein Kampf.

7) The importance of individual will is outlined in 'Morality, National-Socialism and the Triumph of Individual Will' in Future Reich.

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